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LOST SIGHT OF.

A TALE OF CORSICA.

CHAPTER I. CAUGHT IN THE DARKNESS.

[CONTINUED.]

"He did not go alone. Caravari went with him."

"Ah, Caravari. And what have you to say against it? Did not the signor want a guide?"
"Yes, certainly; but then to leave his friend—"

"Fool that you are! He will send a conveyance for his friend. How could he go on horseback with his sprained foot? Do you not see the sooner the gay young signor makes Ajaccio, the sooner can he send for his friend?"
"Ah, yes, that is true," returned Annetta, very much relieved.

"Very well then, little foolish one," responded Coletti, almost fawningly, "remove that second knife and fork, and I will awaken the sick signor;" and he kissed his wife, roughly, as he passed her.

She was scarcely at ease, however; and the carcase seemed to her—she knew not why—like that of a traitor.

Coletti went immediately to the chamber of Jules Previn, and knocked lightly on the panel of the door.

"Come in," cried the young man, supposing that it was his friend Dufour who knocked.

The host entered.

"O," said Previn with an air of great surprise, "is it you, master? Why, thought it was my comrade who knocked. Is he not up?"

"The signor will be surprised perhaps, but the other little gentleman is gone."

"Gone!"

"Yes, signor. As I understood him, he had so arranged with you to do, in order that he might send for you from Ajaccio."

"Ah, yes, that is partly true; but, at least, why did he not bid me adieu?"

"Signor, I suggested it; but it was only four o'clock. You were, as far as we could tell, sleeping soundly; and your friend would not have you disturbed."

"What, he went to four?"

"Si. The morning was fine, and it was a pity not to take advantage of it."

"But he is used about a sleeper."

"Indeed, signor, he was wakened this morning, and it was he himself who aroused us."

"But he could not go alone?"

"Caravari, your guide of last evening, accompanied him, signor, with the baggage."

"The baggage?"

"Certainly, signor. You know that your own and your friend's baggage were, at his express desire, deposited in his sleeping apartment."

"But why take mine? I may require it."

"Why, signor, perhaps; but it appears to me that that was to save you the trouble of looking after it."

"But I may require it, I say."

"How so, signor? Your conveyance will be here at noon."

"How far, then, is it to Ajaccio?"

"It is a round-about route, and may be sixteen miles."

"O, that is all? Well, then, M. Dufour—"

"Pardon," said Coletti, turning very pale, "but whom did you say?"

"Why, my friend M. Dufour, my fellow-traveller."

"Graz Dio!"

"At what are you astonished? Is that strange?"

"Signor, at Ajaccio resides a widow lady of that name, in whose service I have been some years back."

"Well, that is my friend's mother."

"Heaven!" But recovering himself, Coletti added: "I am surprised, signor; that is all. I supposed you to be two unknown French gentlemen, and I find one of you the son of an old patroness. It appears to my feelings."

Previn said to himself: "Ah, this looks strange. This man is surely not one to give way to sentimental feelings." However, he said presently:

"Yes, yes, very natural. There will be much rejoicing at Ajaccio when my friend arrives."

"Rejoicing?"

"Certainly, why not? He and his family are respected and beloved, and it is the occasion of his sister's wedding."

"O, O!" groaned the host.

"My friend, you are strangely moved."

"At the thoughts of my patroness's happiness, signor. We Italians are impulsive. But M. Dufour, be the son of my former mistress, how is it I am not acquainted with him? For Ajaccio is not so far off but what some of Madame's establishment are known to us."

"Ah, but M. Dufour resides in Paris. The dullness of this island does not suit his tastes. He is here but once a year."

"He resides in Paris, did he?"

"Resided—did he? What do you mean?"

"Does reside, I meant, signor," stammered Coletti.

"Of course. Well, help me to rise, will you?"

"The signor's breakfast is prepared; and I and Antonio (this was a stable-helper) will carry him down-stairs when he is ready," responded Coletti, whose hand shook so that he could hardly assist Jules to put on his clothes.

In due time, however, the toilet was made, and Previn was carried down to the breakfast-room.

The repast was, as before, good and plentiful. Leaves of white and brown bread, broiled ham, fresh eggs, preserved oranges, and chocolate constituted the fare; and Jules, in spite of vague apprehensions which he could not conceal entirely from himself, made an excellent meal, at the conclusion of which he asked for a glass of water.

The landlord brought it, saying, "Pardon, signor, that the water is not of first-rate quality, but most of our mountain streams are dried up by the summer heat, and even our well itself is dry and choked up with rubbish."

"Whence, then, did this water come? It is certainly rather brackish."

"From one of the deeper of our streams, signor, which is not entirely dry, but has yet some water left in its channel, muddy it must be confessed, but it is the best we can get."

"You need make no apologies. Your fare is excellent, and travelers must put up with some drawbacks. Have you anything you can give me to read, by the way, to beguile the time until the conveyance comes for me?"

A spasm passed across Coletti's face, but he replied, "I do not read, signor; but there are, I believe, some old books upstairs left by a former proprietor of the house. I will send my wife to look for them, and she shall bring them to you, if you have finished breakfast."

"Thanks, friend, I shall be glad of them whatever they may be; I have quite finished."

In a few minutes Annetta made her appearance with a couple of musty old volumes. She courtied and paid the usual morning compliments to her guest, yet with an expression so obviously troubled, that Previn, like his companion on the previous night, could not avoid feeling for her a sort of compassion.

"I fear the signor will find these somewhat dull, but my husband has no others. He does not read, and he says I have no leisure to waste on books."

"O, never mind; it is ten o'clock now, and I have but a couple of hours to wait, since I expect to go away at twelve. The books will at least serve to occupy that time."

Annetta laid the volumes on a small table near the window, and having cleared away the remains of the meal left Previn alone.

He dragged himself to an old carved stool near the table and took up one of the volumes. Legends of the Bobbers of the Rhine, he read, and with a kind of wondering interest he began to peruse the story at which the volume had opened. Gradually he became absorbed in its contents.

It was a story of some travelers who had been drugged and murdered at an inn by some banditti, with whom the proprietor of the hostelry was in league; and Previn shuddered, as he could not help fancying the description of the hostelry would have applied very well to the Range-gorge itself.

"Pshaw!" he muttered to himself, "what foolish nonsense! This is a story of the Black Forest, and I am in Corsica. How morbid pain makes a man!"

He completed the story, and then read another, and yet another.

Thus two hours passed away.

Suddenly he roused himself, and looked at his watch. The hands pointed to half-past twelve!

"Well," he thought, "the roads are very bad, if indeed they can be called roads at all; and one must allow something for delay."

Again, he applied himself to his book, trying to interest himself to those familiar legends, rather than abandon himself to his gloomy thoughts.

Thus more than another hour passed away.

Two o'clock!

Previn could not move from his seat, so he called aloud for the host. But there was no answer.

Then he redoubled his cries, and presently Annetta appeared nervously trembling.

"Signor!"

"Why, it is two o'clock; the conveyance should have arrived two hours ago. Send your husband to me directly."

"But he is not in, signor."

"Not in! Where, then, is he?"

"I do not know, signor; but he told me to see to all that you required, and—"

"What does all this mean?"

"Perhaps, suggested the poor woman tearfully, my husband is alarmed at the non-arrival of the carriage for the signor, and has gone to meet it."

"Perhaps," said Previn, doubtfully. He looked searchingly at his hostess, but poor Annetta was evidently as completely mystified as himself.

Then he bethought himself that it might be wise to try to win her confidence.

"You are not happy?" he said.

Annetta burst into tears.

"I am not, signor! all is so dark here, so mysterious, so different from my dear Denmark. O, if I had but known—but," she added, breaking off suddenly and looking fearfully around her, "Carle would kill me if he heard me speak thus."

"Is he not kind to you, then?"

"Yes—N—o, signor," stammered the unlucky young woman.

"Well?"

"He goes out for hours. I know not where, and he comes back sometimes sullen and pale. Then if I speak, or if I appear to wish to be cheerful, he scowls at me, and sometimes—sometimes—"

"Well, sometimes?"

"Sometimes he beats me."

"Beats you?" said Previn indignantly.

"Si, signor," and Annetta colored violently.

"O the coward! But now tell me all you know. Did you see my friend depart this morning with Caravari?"

"Signor, my husband says—"

"Never mind that. Did you see him yourself?"

"Not so, signor. I was not yet awake."

"So that you cannot undertake to say if a message was left for me by M. Dufour?"

"M. Dufour!" almost screamed Annetta; "ah, cielo!"

"Well, what is the matter, why should the name of my friend so affect both you and your husband?"

"Did it affect my husband, signor?"

"Yes it did," responded Previn; "and why should it affect you also, pray? Tell me at once."

"Signor, I will. My husband said twice aloud this morning, 'Ah, if I had known he had been the son of Madame!' Madame is what my husband always called the lady in whose service he lived at Ajaccio, so that I know he meant Madame Dufour. Consequently, signor, when you mentioned the name of your friend the little laughing gentleman, I understood that it was to him my husband referred when he exclaimed to himself."

"But why did your husband make that exclamation?"

"Indeed, signor, I cannot imagine."

Previn again looked searchingly at the young woman, but he saw truth written on her face. It was quite impossible to doubt her.

"Madame Coletti," he said, anxiously, "you must do all that I desire, or it will be the worse for you and your husband."

"O, I will—I will, signor!"

"I believe you. I must leave here immediately."

"Immediately?"

"Certainly. Do you think I can wait here in this state of anxiety?"

"But the signor will at least wait till my husband returns?"

"No."

"But you cannot ride, signor; and we have no vehicle."

"I can be carried."

"But, signor—"

"Will you do as I bid you?"

"Yes, yes, signor! for I too am anxious about the little laughing gentleman."

"Then send me four of your stoutest peasants. I know you can find as many, for I saw half a dozen helping with the horses last night."

"Si, signor."

"They shall be well paid."

"Si, signor."

"Send them at once."

"Si, signor."

And Annetta withdrew, evidently in earnest. Presently she returned with four stout young fellows—bangers-on of the Range-gorge, who entered in sheepish fashion. But though apparently a little abashed, they had none of the stolid idiocy of our English rustic boobies. On the contrary, they soon recovered their self-possession.

Previn addressed them: "Can I trust you to carry me to Ajaccio? You see I am crippled."

"Si, signor," cried the four.

"Well, will you undertake it?"

"Si, signor," chorused the quartette again.

"Good. You shall be well paid."

Four pairs of eyes brightened amazingly at this; for Corsicans and Italians are not slow to worship the almighty "king dollar," and English gold, wherever it may be spent, is usually deemed a panacea for most evils.

"It will be a long journey, signor," said the spokesman of the four.

"I am prepared for that."

"It will take many hours."

Previn sighed. "I know it, but I will not stay longer here, and we may fall in with some vehicle on the way."

"With your leave we will set to work at once, then, signor," replied the spokesman. And the four departed.

Proceeding to the wood at the back of the hostelry they cut down the largest and strongest boughs procurable, which they connected rapidly and neatly into a species of cradle-litter, binding the ends together firmly with pieces of rope supplied by Madame Coletti. Previn was light, and easily to be carried by four stout young Corsicans, especially as there was a prospect of a plentiful reward.

In about half an hour the litter was prepared. Jules took leave of, and recompensed Madame Coletti, who placed in his extemporized carriage, and with an umbrella held up to keep off the sun, and a mind full of disquieting thoughts set out for Ajaccio.

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[TO BE CONCLUDED IN OUR NEXT.]

ON THE PHILOSOPHY OF MAIMONIDES.

FROM THE GERMAN, BY B. S.

When, in the gloomy night, while the clouds course through the sky, here and there a bright, shining star comes forth, the trembling wanderer greets it with heartfelt joy; and sighing, utters the wish: "Ah! if thou but continue to shine, and others imitate thee, how easy will my hard journey become to me!"

Such a star in such a sky was Moses ben Maimonides—at a time when the Arabian race was past its bloom, and when the whole Eastern world in respect of science knew nothing but the dull and colorless disputes of the Scholastic Nominalists and Realists, under the banners of a Roscellinus, a Wilhelm von Campellis, and a Peter Abelard.

A healthy man among innumerable sick, writing the truest theology of Holy Writ and of the Talmud, with the philosophy of Aristotle, and the medical and natural science of the Arabians. Born at Cordova, in Spain, in the year 1139, of a learned father, twice physician to Egyptian sultans, living at the age of seventy years, but completing in that time works worthy of the meditation of tens of centuries. Maimonides, equally removed from shallowness and all mysticism, followed in the path of a Jewish theologian, the paths of the Greek thinkers; and thereby presents to us for the first time the brilliant vision in which the Mosaic revelation coincided with Greek culture, and formed itself with this into a whole, harmonious, and in the full sense of the word, human. As a theologian he was a zealot for his religion but not in his religion. Since he, as will hereafter be more closely discussed, acknowledged the Mean as the only True, he cast away all that self-mortification and rejected even in ceremonial matters everything that goes too far. He valued very justly the well-being of the body from a spiritual point of view, and often introduced the Talmudic proverb, "a pleasant dwelling-place, a beautiful wife and elegant furniture are very suitable to the learned." Then he considered also the study of the sciences, and especially of medicine, extremely necessary for theologians. Of the healing art, he thought that it was an excellent means of moral and intellectual improvement, that it led immediately to the knowledge of God, as also to the truest happiness, etc. We see from this that, as a disciple of Esculapius he drew from his art also the genuine honey of wisdom, and by means of it was only so much the more concerned in dependence upon God.

As a philosopher it was his object to reconcile philosophy with revelation, and to use the former for the adornment of the latter. For this purpose he found the philosophy of Aristotle which at that time was the most prevalent system among the Arabs and Orientals, most suitable. But he grasped his philosophy quite otherwise and much more happily than all his contemporaries. For while Arabs and Orientals, even at that time dependent only upon the corrupt Arabic version of the argument of Aristotle, grasped only the logical and metaphysical side of Aristotle, and in their distorted syllogisms formed from it a caricature of scholastic verbiage, Maimonides started from the moral philosophy of Aristotle and reconciled this in a scientific manner with revelation.

The object of the following essay will be especially the particular explanation of what we have said. For it has been frequently stated that Maimonides was a follower of Aristotle, but how, and how far, this we nowhere found explained. For the reader will be at once convinced that our free-spirited Maimonides knew nothing of the mere repetition of Aristotle, since his own object, namely, the use of philosophy on behalf of revelation, at once prevented a close imitation of the Greek, who had not a single presentiment of revelation. It seems to us most convenient to take the following course. The purely philosophical writings of Maimonides are: "More Nebushim," and thirdly, "Milloth Migol." The aim of these three treatises is different and concerns itself with different branches of philosophy, we will treat of the three heads separately and tell of their contents.

The "Shemoneh Perakim," according to the intention of the author, should form an introduction to the Talmudical treatise Aboth, a Psychology in eight sections. He speaks, in the first section, of the human soul and its powers, since he who would heal the soul must first learn to know it. Here, then, we at once discover the Aristotelian; in fact, he reckons, like Aristotle, five faculties of the soul (1) the nourishing power (like the Greek "Threptikon") as that which effects the assimilation of the food; to this Maimonides refers the power of reproduction as Aristotle the "genesis;" (2) the power of sensation, similar to the aesthetikon. Both place the five senses under this head. (3) The faculty of desire—like the orektikon (4) the understanding (like the dianoetikon). But, henceforth, Maimonides and Aristotle are evidently at variance with regard to the fifth faculty of the soul. Maimonides, namely, proceeds to reckon the power of imagination—Aristotle, that of locomotion (to kinetikon katan to tonon). For Aristotle refers the imaginative power to the faculty of sensation, so far at least that "Fancy is not, indeed, one and the same with perception through the senses, but still cannot exist without the power of sensation and the understanding." In accordance with this Maimonides explains: "The imaginative power is the faculty of recalling perceptions once experienced, when the objects which then impressed the senses have long been absent." On the other side Maimonides justly rejected the power of locomotion as a separate faculty; for, inasmuch as Aristotle himself allows the motion to proceed and take effect from the faculty of desire, so the two faculties are, properly speaking, practical.

The second section Maimonides enquires what the powers of the soul are the cause and source of good and bad habits, i. e., of the obedience and disobedience to command and prohibition. Here Maimonides once more follows Aristotle inasmuch as he assumes two

perfections, the moral and intellectual, as Aristotle areta diamoetikai and ethikai. In the same way Maimonides enumerates three kinds of intellectual perfection. Reason (sophia, literally Wisdom, in both authors), Understanding (phronesis) and Sagacity (sunesis). But in the accurate determination of the source of virtue and of vice, Maimonides differs slightly from Aristotle.

THE HEBREW.

SLAUGHTERING WITH LEAST PAIN TO ANIMALS.

DISCUSSION AT THE CONGRESS OF NATIONS. CONDENSED FROM A REPORT IN "THE ANIMAL WORLD."

Dr. Sendermann, of Munich, reported on the question of the best method of slaughtering animals without pain, taking into consideration the Jewish mode of slaughter; and having reference to the offering of a prize on the subject by the Congress.

The speaker said that this question had been a matter of discussion since the establishment of societies for the protection of animals, and these discussions had led to the abolition of many species of cruelty; but it was nevertheless desirable that the discussion of the subject should be revived, as it was now high time that it received its definite solution. He would show how the people erred with the best intentions, and how sinful and perverse it would be for them to continue in the way of error. He would not recapitulate the deeds of horror that had, in former times, been committed under the guise of slaughtering animals. At the present time all methods of slaughtering may be reduced to three. 1st. Rendering the brain insensible by means of a blow with a club either on the head or at the back of the head near the top of the neck, with subsequent bleeding. 2d. The prevention of the power of motion by cutting through or injuring the spinal marrow, with subsequent bleeding. 3d. The emptying of the veins of their blood by cutting the throat, with or without thrusting a knife into the heart (in killing pigs) without previously stunning the animal; in this class belongs the Jewish mode of slaughtering cattle, &c. The first of these methods is perhaps as old as the third; cutting of the spinal marrow appears to be of later origin. All those methods of slaughtering which, in the first place, produce a severe shock to the grey substance of the cerebrum, or totally destroy it, so as to render the animal completely insensible, and then, during the state of insensibility, cause death by bleeding, are the least painful, and therefore the most practical. All methods of slaughtering have for their object the death of the animal in a more or less speedy, but always in the least possible painful manner; but what is death? and when does actual death occur? Simple as these two questions may appear, they are nevertheless difficult to answer. A mammal whose head has been cut off by a guillotine does not die immediately; actual death occurs some seconds or minutes afterwards. A dog from which all the blood has been withdrawn that can be taken from the large arteries and veins, and which lies apparently insensible and immovable, is in reality not dead, and can, in fact, be brought to life again by the infusion of healthy blood taken from another dog. All other methods of slaughtering than the above-mentioned, produce, without exception, only apparent death, after which follows actual death; the latter being accompanied with an entire cessation of muscular and nervous excitability. There are two principal species of motion—first, voluntary motion; secondly, reflex motion. The first-named is the effect of the will, and proceeds, in the first place, from the grey-colored covering of the cerebrum (the larger division of the brain); as long as this covering exists unimpaired, exterior and interior causes may effect the consciousness, and produce the sensation of pain. The second species of motion takes without the action of the will, and owes its origin principally to the independent action of the spinal marrow. Animals whose heads have been cut off exhibit these movements upon being excited thereto; cut off a pigeon's head quickly and it will still fly a short distance, or at least move its wings; geese and fowls can walk, frogs leap, and all this without consciousness, as in a dream. It will be seen by the above that the movements of an animal when being slaughtered are not at all reliable proofs that the animal is or is not suffering. If, however, the opinion of the public, that sees in all motion a proof of suffering, is to be respected, then the only method of slaughtering that can be permitted is one that will cause, along with the destruction of the cerebrum, a total annihilation of the spinal marrow, as is the case in the method already practiced in England. The system of killing by dividing the spinal marrow, is one that humanity cannot tolerate; the practice of it is, however, on the increase, and it is adopted in some large abattoirs, as, for instance, in that at New York. The method itself may be explained thus—in the medulla oblongata at the bottom of the fourth ventricle there is a place which, if cut through crosswise, produces apparent death instantaneously, and it is, for this reason, called the vital knot. This place is, in horses and oxen, of about the size of a silver penny, and can be reached by the butcher by means of a sharp instrument; if, however, the right spot be not hit, if the wound be made either before or behind the exact place, or if the vital knot be only cut longitudinally, the animal does not die, even apparently, immediately, but still retains consciousness for several seconds or minutes. Cutting the vital knot is therefore, when the operator does not hit the exact place, more cruel than most methods of slaughtering, and to its success a certain anatomical knowledge and much practice is necessary. Herr A. Gerlach, writing upon this subject, says that if the spinal marrow be successfully divided, the animal drops down immediately, but the heart, which is its own centre of nerves, still continues to beat for from eight to twelve minutes, death being actually produced by suffocation, which suffocation is completed when the heart ceases to beat. As long as the heart beats the body lives, as long as the body lives the brain lives also, and as long as the brain lives, it acts. In the action of the brain is the existence of pain; it feels the wound in the spinal marrow, and it feels the torture of gradual suffocation up to the moment of death.

Dr. Sendermann then proceeded to discuss the Jewish system of slaughtering animals. He said that the question of whether this method was a cruel one was not easy to decide; twenty-three scientific men had been consulted, and had all given their opinion to the effect that this mode of slaughtering could not be characterized as cruelty to animals. The speaker was of a contrary opinion in many particulars, to the unanimous opinion of these twenty-three experts, but considered the Jewish mode of cutting the throat less cruel than the modern system of dividing the spinal marrow. He strongly reprehended the manner in which the animals were treated by the Jewish mode, in order to prepare them for the fatal wound; the throwing down on the stone floor, the tying of the legs, the laying on the back, and the stretching out of the head; all these acts were generally performed in a very coarse manner, not speedily enough, and not always skillfully. The brutal throwing down frequently

caused the horns of the cattle to break off; the members of this fast might serve as a finger post to the floors of our societies. The speaker maintained that the cutting of the throat ought to be preceded by a blow on the brain, and said that butchers very often did not strike an ox in the right place, which place might be determined by taking a spot at the intersection of two imaginary diagonal lines reaching from the eye to the opposite horn.

The speaker then described the system of slaughtering as practiced in England, which he had introduced, with some improvements, into Munich. By this system, the large division of the brain is destroyed by a blow with a hammer, the head of which is made in the form of a hollow cylinder, and then the vitality of the spinal marrow is destroyed by the introduction into it of a piece of cane. Herr Robel, V. S., of Munich, who had aided greatly in the introduction of this system into that city, reported that two thousand animals had been killed in this way since its introduction, and that of that number, only about 200 had made any movements with the legs after having been felled, the rest falling down as if struck by lightning.

The speaker then called attention to the subject of providing proper lairs for the cattle awaiting slaughter; to the practice of keeping them so long standing in the slaughter-houses; and to the desirability of appointing competent persons for killing.

Dr. Warburg, of Hamburg, said at the Congress in Vienna, in 1864, the division of the spinal marrow was pronounced to be the best method of slaughtering, and finally the subject was fully discussed, in 1867, at Paris. In this discussion M. Sorel had declared himself in favor of the division of the spinal marrow; Dr. Blatin was in favor of rendering unconscious by a blow; Dr. Decroix held the same views; M. Pigeaux proposed the decapitation of animals by means of a guillotine; this was tried by experiment on calves, and after the heads had been suddenly cut off, they exhibited signs of life for about twenty-five minutes; the eyes followed the movements, and the ears the voices of the spectators, and the nostrils were alternately contracted and distended as if by the action of breathing. Professor Vernell, of London, advocated the system of stunning with a blow, and subsequent division of the spinal marrow—a view which was afterward embodied by the Congress in a resolution. The Breslau Society had repeatedly expressed itself in favor of the division of the spinal marrow. In the abattoir at New York, where 100,000 head of cattle were slaughtered annually, the last-mentioned method has been adopted. The speaker would himself give the preference to the stunning process. Regarding the Jewish mode of slaughtering, Dr. Gollman had replied, in answer to a question by the Vienna Society, that the cutting of the throat must be retained on religious grounds, but that it was possible to render the process less painful by the administration of ether. M. Ratisbonne, the president of the Jewish Synod of the Lower Rhine, had stated that, according to the Talmud, the flesh is considered as suffocated if not previously bled; he himself was of the opinion that the blow on the head might be permitted after the bleeding. Astruc, the head rabbi of Belgium, opposed Blatin's views as expressed at the Congress of Paris, and cited Boulay, the Inspector-General of Veterinary Schools in France, who asserts that total unconsciousness takes place during the syncope caused by the loss of blood. Professor Chassagnon, of the Veterinary School at Lyons, and Thierneisse, director of the Royal Veterinary College of Belgium, preferred the Israelite mode of slaughtering to the process of stunning by a blow on the head. As advocates of the Israelite system, may also be mentioned the names of Dr. Probstmeyer, in Munich; John Ganger, in London; and Prof. Gerlach, in Hanover.

The New Free Press gives a biographical sketch of the career of a Jewish hero who served in the French army, Feiwisch Lion by name. He had formerly served in Africa, where, by steadiness and valor, he rose from the rank of a private to that of lieutenant. Previous to the present war, he resided at Haguenau, where he followed the profession of teacher of the Hebrew language. Summoned to arms, he, after the battle of Worth, joined his lieutenant's uniform, collected a band of from 150 to 200 men, and commenced a guerilla warfare in the Vosges. Francis Tiers, Turcos and Zeaves joined them, as well as some soldiers of the line and volunteer sharpshooters. His plan was to harass the Prussians and intercept couriers and despatches. Feiwisch Lion was very strict in his religious observances. One morning, while engaged in prayer, he was attacked by Prussian hussars. Though he was wearing his tephillin, he mounted his horse, collected his men, and in this (for a soldier) singular guise, he precipitated himself upon the enemy, whom he put to flight and pursued them as far as Gaben. But his career was drawing to a close. Hearing of MacMahon's march he contrived to reach his army, and joined in the battle of Sedan, where he fell in the first day's battle.

A LETTER from Brussels, dated the 22d November, mentions that a balloon fell at Antwerp, which among other news from Paris, contained the following incident: It would appear that the baroness James de Rothschild, desirous of seeing how matters were going on at her chateau in the Bois de Boulogne, which had, by her orders, been converted into a hospital, set out on the 30th of October on her errand of mercy. On her return journey, while approaching one of the Paris barriers, she was surrounded by a band of about forty stalwart fellows, uttering threats and making violent gesticulations. The baroness did not, however, lose her presence of mind, but advanced resolutely towards the furious throng, and spoke in such augmentative and reproachful tones, that the men craved pardon for their violence, gave her an ovation, and even escorted her back to Paris, in order that no further mischance might befall her.

LONDON.—LEGAL APPOINTMENT.—The Lord Chancellor has appointed Mr. Jacob Waley to be one of the Conveyancing Council of the Court of Chancery, in the place of Mr. Hayes, the eminent Conveyancer, who died a few days since. The appointment of Mr. Waley to this responsible and honorable office will, we are sure, give unfeigned satisfaction to the profession, and, we may add, to the entire body of his co-religionists, by whom he is so universally esteemed.

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Originalberichte vom Kriegeschauplatz in Frankreich.

Fort Auberwiller, 30. Jan. 71.
Gestern Vormittag erfuhren wir zu unserer großen Freude die abgeschlossene Vereinbarung in Betreff der Besetzung der Forts und marschirten gleich darauf aus Grosbay ab, zuerst nach Dugny, wo sich die ganze erste Gardebataillon sammelte. Hier blieben wir bis 4 Uhr Nachmittags, während die zweite Division die Entlohnung bewerkstelligte. Dann marschirten die übrigen Regimenter wieder zurück, während unter Regiment die Ehre hatte in die Forts hineinzurücken. Als wir hier anlangten, besamen wir ordentlich einen Schreck über die fürchterliche Verwüstung, die überall herrschte, die aber nicht, wie wir glaubten, den preussischen Brantaten zuschreiben ist, sondern den Herren Mobilgardisten, welche die Häuser abtriften, um Brennholz zu haben und von denen die Einwohner wie von wahren Teufeln sprachen, indem sie ihnen zugleich das schlimmste Schimpfwort zuohren anhängen. Die Quartiere sind deshalb auch unter aller Kritik und meine Korporalschaft hat es diesmal gut getroffen, nur haben wir uns mit der Genialität, die preussische Soldaten hierbei stets entwickeln, in ein paar Stunden hässlich eingerichtet. Ich bewohne mit meinem Faciotum zusammen zwar eine sehr kleine Dachkammer, die aber von 2 schönen Betten mit je 2 Matratzen geschmückt wird, natürlich alles requirirt, dann haben wir uns einen eisernen Ofen gesetzt und alle übrigen Mobiliar und Wirtschaftsgegenstände zusammengescholt, so daß ich, wenn wir uns morgen noch ein Waschbecken und Kopfkissen und Decke ankaufen der primitiven Tornister und Mäntel gesucht haben, vollkommen eingerichtet bin. Hier habe ich zum ersten Male in Frankreich nicht auf bloßem Stroh geschlafen. Dienst sollen wir hier wenig haben, wenigstens nicht auf Vorposten stehen und es heißt, daß wir hier bis zum 21. Februar kantoniren werden. Was übrigens eigentlich vorgeht, wissen wir noch gar nicht, jedenfalls aber sind wir fürchtbar vergnügt, im großen Gegensatz zu den Bewohnern, die, reine Jammergeheulen, in den Straßen umherstreicheln. Die Noth muß fürchtbar gewesen sein, und selbst anständige Leute geben einen Mord und Tödtung an. Bei unserem Markteinfahrt ist den ganzen Tag über großer Andrang von dem Volke, so daß wir selbst kaum etwas kaufen können und war die Freude besonders groß, als sie wieder frische Butter und besonders Eier sahen. Heute sprach ich mit einem Begleiter, der das Zeichen der Genfer Convention trug und aus Paris selbst kam. Er sagte mir, es thäte ihm ordentlich wohl wieder frische Geflügel zu sehen, in Paris sei Alles mager und höhlwändig und verführte er mich, daß man dort wirklich Kagen und Hunde aße; unter anderem erzählte er mir, daß ein Ei zwei Francs gekostet habe. Am meisten fielen mir die massenhaften deutschen Grauen und Mädchen auf, die hier in der Umgegend sich umhertreiben, sie gehören Elässern an, die hierher geschoben sind; ihre Männer sagen sie seien Mobilgardisten u. dgl. Wir helfen, wo wir können und haben darum auch vielen Spaß mit den Leuten. Am besten finde ich mit der Besitzerin des Hauses, in dem wir liegen. Es ist dies nämlich ein Hotel und besitzt die Frau großen Stolz auf ihren Ruf, nebenbei aber auch ziemlich Selbstliebe, weshalb sie mich auch fortwährend nach Fleisch fragt, das ich, was wir nicht abgeben können, da wir selbst Mangel daran haben. L. Dorn.

Der Jude von Trient.

Von
O. Börry.
(Fortsetzung.)

In diesem Jahre trug sich in Trient eine Begebenheit zu, die man weder dem Jahrhundert noch den Bewohnern dieser frommen Stadt allzu sehr zur Last legen darf, da sich auch in anderen Städten und in späteren aufgeklärten Zeiten, bis in unsere Tage herab, ähnliches ergeben hat.
In dem gedachten Jahre lebte in Trient ein Maler. Seinen Namen verschweigt die Geschichte, wohl aber erzählt sie, daß er ausgezeichnete Heiligenbilder gemalt und bei den lieblichen Engeldöpfen, die er auf den meisten anzubringen wußte, sein Schöpfen Simonino zum Modell genommen habe.
Simonino war auch in der That ein hübscher Knabe, dem die sanften blauen Augen, sowie die lockigen blonden Haare, die sein blühendes Gesicht umgaben und über seine Schultern herabfielen, ein engelhaftes Ansehen gaben und ihn deshalb zum Modell für diese himmlische Wesen ganz besonders geeignet machten.
Mit diesen Heiligenbildern des Vaters war auch Simonino allgemein bekannt und beliebt geworden. Daher darf es nicht befremden, daß die ganze Stadt in die lebhafteste Aufregung und Unruhe gerieth, als eines Morgens sich die Nachricht verbreitete, der kleine liebliche Knabe sei auf unerklärliche Weise verschwunden.
Alle Einwohner vereinigten ihre Bemühungen mit denen des bekümmerten Vaters, irgend eine Spur von dem Verlorenen aufzufinden. Man untersuchte auf das Sorgfältigste jede Gasse und jedes Haus und vergaß auch die jähzürigen Kanäle nicht, die von der Elbe gespeist, die Stadt durchschneiden und von denen einer vor dem Hause des Vaters vorbeifloß.
Nichts war natürlicher, als daß Simonino, in einem unwachsenden Augenblick an dem Ufer dieses Kanals spielend, in demselben seinen Tod gefunden haben könne. Man fand ihn jedoch weder hier, noch anderswo. Erst nachdem acht verfloßen, und die guten Leute in Trient bereits wieder ziemlich verzweifelt waren, drachten Fischer der Umgegend die Leiche eines Knaben, die sie in ziemlich entfernter von der Stadt in der Elbe gefunden

hatten, und in der man ohne Mühe den Körper des kleinen Malersohns erkannte.
Er war also doch wohl in den Kanal gefallen und aus diesem in den großen Fluß gelangt, wobei er, an die Pfeiler der Brücken, oder an die Ufersteine, oder an irgend einem anderen Gegenstand anstoßend, manche Wunde an seinem jungen Körper empfangen haben mochte. Simonino war natürlich sehr blaß, als man ihn aus dem Wasser zog, und seine Adern bläulich, auch die Wunden, die sich hier und da an seinem kleinen Leibe zeigten, wie wir oben schon andeuteten, sehr erklärlich. Aber den guten Leuten in Trient genädigten diese natürlichen Erscheinungen an der kleinen Leiche durchaus nicht, seinen Tod zu begreifen.
Irgend eine weiße Frau oder sonst irgend ein besonders scharfsinniger Kopf fand nichts gewisser, als daß die Juden, das Mutterbild so vieler Engelsköpfe auf den Heiligenbildern mit ihrem teuflischen Haß verfolgend, Simonino aufgefunden, ihn zur Verhöhnung des erhabenen Symbols des christlichen Glaubens getrennt — die Hägelmale fanden sich leicht — und sein Blut zu den gräßlichen Ceremonien ihrer schäuflischen Feste gebraucht hätten.
Eine an Wahnsinn grenzende Aufregung ergriß Jung und Alt in der frommen Stadt Trient. Fanatische Weiber und Mädchen rannten durch die Straßen und riefen gräßliche Verwünschungen auf die Häupter der unglücklichen Juden herab, der Hölle erbrach ihre Häuser, raubte ihre mühsam erworbenen Schätze, mißhandelte ihre Personen und schleppte sie blutend, mit zerrissenen Kleidern, mit gedrohenen Gliedern und fast leblos vor den Bischof, um die Urheber eines so großen Verbrechens dem geistlichen Gericht zu übergeben.
Welche Erfolge diese gerichtliche Prozedur hatte, ist unschwer zu errathen. Die Juden wurden durch wirksame Anwendung aller Grade der Folter überführt, daß ihnen schuld gegebene Verbrechen begangen zu haben, und empfingen ihre gerechte Strafe.
Fünf alte stehende Greise hatte bereits die Folter getödtet, zwei frächtige Männer wurden als die eigentlichen Mörder Simonino's mit gültigen Zeugnissen gewißt und dann ihre zuckenden Leiber auf mächtigen Scheiterhaufen verbrannt, einundzwanzig Männer und Weiber zum Galgen begnadigt, alle übrigen aber für ewige Zeiten aus der guten christlichen Stadt Trient verbannt.
Was geschah mit der Leiche Simonino's? Sie wurde einbalsamirt und seine Heiligkeit der damals auf dem Stuhl Petri stehende Papp Sixtus IV. sprach den kleinen Märtyrer heilig und heilig. Santa Simonio ist nicht der Schicksale unter den Heiligen der Kirche, und die gute Stadt Trient genießt den Vorzug, ihn noch heute in Person zu besitzen.
Es war keine allzu lange Zeit nach der Hinrichtung des einen und der Verbanntung des andern Theils der Judenchaft verfloßen, als die ephraimischen Bürger von Trient gegründete Ursache fanden, die Weisheit des gesprochenen Urtheils, wenigstens was den letzten Theil desselben betrifft, in Zweifel zu ziehen.
Seitdem es in Trient keine Juden mehr gab, konnte ein guter Christ kaum noch leben. Aller Handel und Verkehr war plötzlich verschwunden, und es waren daraus größere Uebelstände und Unbequemlichkeiten erwachsen, als man denken sollte.
Die Unzufriedenheit stieg mit jeder Woche, und die hohe Obrigkeit sah sich endlich genöthigt, den Juden, die sich in den benachbarten Dörfern niedergelassen hatten, weil sie in anderen Städten nicht aufgenommen wurden, zu gestatten, am gewissen Tagen nach Trient zu kommen, um dort ihre Geschäfte wieder aufzunehmen und den Handel zu beleben. An jedem dieser Tage, deren nicht allzu viele waren, durften die armen Verfloßenen jedoch nur drei kurze Stunden verweilen und setzten sich den hässlichen Strafen aus, wenn der Schlag der dritten Stunde sie noch innerhalb der Mauern erhellte.
So war es noch im Jahre 1663 und der freundliche Leser weiß nun, warum der christliche Solomon mit seinem blondenlockigen Sohn Benjamin seine Hütte unter dem Felsen bei Mora aufgeschlagen hatte und Abends unter der frühlichen Jugend am Brummen erschien, seine Handelsgeschäfte zu treiben. Natürlich verstaunte er es nie, an den bestimmten Tagen gleich allen seinen Glaubensgenossen in die nahe Stadt zu eilen und die drei folgenden Stunden so gut zu benutzen, als es irgend möglich war.
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Der gute alte Kaiser Karl V. hatte fast sein ganzes Leben lang und thatenreiche Leben dazu verwendet, die streitenden Religionsparteien in Deutschland wieder zu vereinen und den gewaltigen Haß, den der gewaltige Dr. Luther in den Mänteln des Papstes hineingerissen hatte, dadurch zusammenzuheften, daß er die Abtrünnigen wieder versammelte unter den weiten Hallen desselben. Er hatte alles versucht, die Güte und das Schwert, Religionsgespräche und Reichervereinigungen, Bitten und Drohungen; nichts wollte zum erwünschten Ziele führen. Wie es dem alten Kaiser mit den Jahren erging, als er im Kloster St. Just sich bemühte, in der Uebereinstimmung zu bringen, so war es ihm während seiner Regiererschaft mit den Menschen auch gegangen.
(Fortsetzung folgt.)

hatten, und in der man ohne Mühe den Körper des kleinen Malersohns erkannte.
Er war also doch wohl in den Kanal gefallen und aus diesem in den großen Fluß gelangt, wobei er, an die Pfeiler der Brücken, oder an die Ufersteine, oder an irgend einem anderen Gegenstand anstoßend, manche Wunde an seinem jungen Körper empfangen haben mochte. Simonino war natürlich sehr blaß, als man ihn aus dem Wasser zog, und seine Adern bläulich, auch die Wunden, die sich hier und da an seinem kleinen Leibe zeigten, wie wir oben schon andeuteten, sehr erklärlich. Aber den guten Leuten in Trient genädigten diese natürlichen Erscheinungen an der kleinen Leiche durchaus nicht, seinen Tod zu begreifen.
Irgend eine weiße Frau oder sonst irgend ein besonders scharfsinniger Kopf fand nichts gewisser, als daß die Juden, das Mutterbild so vieler Engelsköpfe auf den Heiligenbildern mit ihrem teuflischen Haß verfolgend, Simonino aufgefunden, ihn zur Verhöhnung des erhabenen Symbols des christlichen Glaubens getrennt — die Hägelmale fanden sich leicht — und sein Blut zu den gräßlichen Ceremonien ihrer schäuflischen Feste gebraucht hätten.
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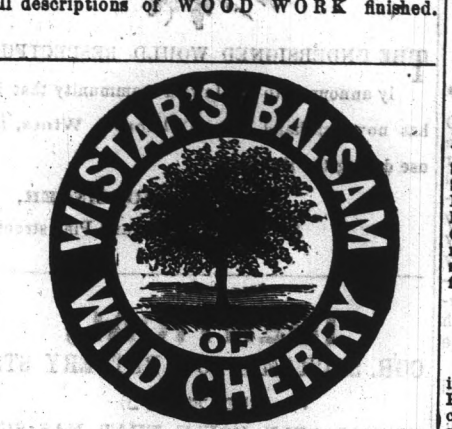
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Component Parts.—Fluid Extract Rhubarb and Fluid Extract Catwaba Grape Juice.
For Liver Complaints, Jaundice, Bilious Affections, Sick or Nervous Headache, Constipation, etc. Purely Vegetable, containing no Mercury, Minerals or Deleterious Drugs.

These Pills are the most delightfully pleasant purgative, superseding castor oil, salts, magnesia, etc. There is nothing more acceptable to the stomach. They give tone, and cause neither nausea nor griping pains. They are composed of the finest ingredients. After a few days' use of them, such as invigoration of the entire system takes place as to appear miraculous to the weak and enervated, whether arising from imprudence or disease. Helmbold's Compound Fluid Extract Catwaba Grape Pills are not sugar-coated, from the fact that sugar-coated Pills do not dissolve, but pass through the stomach without dissolving, consequently do not produce the desired effect. THE CATWABA GRAPE PILLS, being pleasant in taste and odor, do not necessitate their being sugar-coated. PRICE FIFTY CENTS PER BOX.

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Being prepared expressly for the above complaints, its Blood-purifying Properties are greater than any other Preparation of Sarsaparilla. It gives the complexion a clear and healthy color and restores the Patient to a state of health and purity. For purifying the blood, removing all chronic constitutional Diseases arising from an impure state of the blood, and the only reliable and effective of the Sarsaparilla for the cure of Pains and Swellings of the Bones, Affections of the Throat and Legs, Blotches, Pimples on the Face, Erysipelas and all eruptions of the skin, and beautifying the complexion. PRICE, \$1.50 PER BOTTLE.

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EVERY MAN HAS HIS PRICE.
"Everybody says so," and, "what everybody says, must be so." And so it is, but not always, the undersigned knows, in the popular meaning. He has his price, it is weighed by his conscience. For this price he has worked and watched, during the long hours of the Apothecary, for more than twenty years. "When you are in Rome you must do as the Romans," it is held, and "summum jus summa injuria" (extreme right is extreme wrong), has been hinted by the pulpit sometimes. The undersigned, at the start, chose for the text of his career, "Aequitas semper jura" (the right is always right), and down and up, and down again, beaten, baffled, he has steadily aimed to keep the difficult path of right, a path, not seldom called impossible. And when he climbs high up to write his motto, a daisy up-look to most people, and everybody cries, "a queer Dick," and he adds another, "but generally." Has he not won his price? Has one of his dear friends, the Doctors and Apothecaries of San Francisco, during all these long years of money grabbing and chicanery, aimed for and succeeded in obtaining a bigger price than has GEO. S. DICKEY, Pioneer Apothecary?

Photographien.—Bonnen Photographien, die uns bis jetzt vor Augen gekommen sind, müssen wir denen, die die Gerren Brown & Otto, 28 Dritte Straße, verfertigen, den Preis zuerfennen, da dieselben in jeder Hinsicht auf die Preise viel niedriger, als je gewöhnlich gefordert werden. FURNITURE.—It is an object of interest to all heads of families to know where they can purchase good and substantial furniture and bedding at reasonable rates, especially at these times when the holidays are close at hand. We recommend all in want of any goods of the above description to call at the furniture warehouses of Mr. A. J. Shaver, No. 707 Market street, near Third, who has the reputation of selling first-class goods lower than any other firm in this city.

Currier & Winter have received all the new Chromos, New Engravings, latest styles of Mouldings for Picture Frames. Display your taste in selecting from the largest assortment in the State, at Currier & Winter, 211 Kearny street.

Wir machen unsere Leserinnen ganz besonders darauf aufmerksam, dass sie bei S. A. Co., 9 Montgomery Straße, alle Arten der Grosse besser und billiger, wie bei irgend einem andern Hause dieser Stadt kaufen können.

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Drugs, Toilet Articles, etc., etc.—We call the particular attention of our merchants, especially from the interior, who wish to purchase Drugs, Chemicals, Medicinal Extracts, Patent Medicines, Druggists-Sundries, Toilet Articles, etc., etc. to the card in another column of Messrs. R. H. McDonald & Co., S. W. corner Market and First streets. This firm does the largest business in its branch on the Pacific Coast.

THE LAND MORTGAGE UNION.—This is the only institution in this city that loans money at 8 per cent. It makes no exorbitant charges to borrowers. It is gaining the support of the public, and bids fair to be a permanent and prosperous institution. Female and minors can become shareholders. Parents and guardians intending to make a future provision for children should take shares. Subscription 50 cents per share per fortnight. \$16,750 already subscribed. Office 128 Post st.

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No Explosion
OR DANGER,
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STUDENT LAMP.
The best Light yet produced from Kerosene!

SPECIAL ATTENTION IS INVITED TO THE fact that this SAFETY LAMP has been critically examined, tested and approved by the United States Light House Board, and by some of the most eminent Chemists in the Country, among whom Prof. DORRIS, who thus concludes a testimonial based upon thorough examination of this Lamp: "In my opinion, this is the SAFEST Lamp I have ever seen for consuming Kerosene Oil."

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Prof. Chemistry and Physics, College City of New York, and Prof. Chemistry and Toxicology, Bellevue Hosp. Med. College.

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BOOT MAKER
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per. 1111



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Also a very large lot of Second-hand Shutters, of various dimensions, all for sale at very low rates. N. B.—Mr. E. M. BURTON, of Portland, will make contracts for Iron Work, in my name. dec11

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Farming Tools (Hoes, Rakes, Bailing Hops, Shovels, Scythes and Snaths, Blacksmith's Tools, Books and Dies, Files and Rasps, Belts, Axes, Springs, Anvils, Vises and Bellows, Carpenters' Tools, Builders' Hardware, Miners' Tools, Picks and Shovels, Cast Steel Sledges, Drill Hammers, Sluice Forks, Powder, Fuse, etc., Nails, Coil Chain, Rope, Axes, Cast Steel, Cutlery, Shell Hardware.

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PERFECT FITTING PANTS.

Made to Order, for \$6, at

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You can take your choice from 50 PATTERNS.

BUSINESS SUITS (to order), \$25—and all other Suits in proportion. BOYS' CLOTHING made to order. We will guarantee all our work to give entire satisfaction.

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Proposals for Excavating for Foundations of New City Hall.

OFFICE OF THE BOARD OF CITY HALL

Commissioners, San Francisco, February 16, 1871.

Sealed Proposals for excavating foundations of the new City Hall and distributing embankment over the lot, in conformity with plans and specifications, will be received at the office of the Board of City Hall Commissioners, Room No. 2, Donohoe, Kelly & Co's Building, southeast corner of Montgomery and Sacramento streets, until 12 o'clock M. of WEDNESDAY, the 22d day of March, A. D., 1871.

NOTICE.—The quantity of earth to be excavated is about 36,000 cubic yards. Proposals must state the price in gold coin per cubic yard.

The Commissioners reserve the right to reject any and all bids.

No bids will be entertained or considered unless accompanied by a good and sufficient bond in the sum of \$2,000, U. S. gold coin, satisfactory to the Commissioners, conditioned for the due entering into the contract of the party to whom it may be awarded.

To preserve uniformity, all bids must be on blanks furnished by the Board of Commissioners.

Bids can be obtained from the Secretary, at the office of the Commissioners.

No bidder will be allowed to deposit more than one bid for the work, and if more than one appear at the opening of the bids by the Commissioners, all the bids of such bidder will be set aside, and shall not be considered as proposals or bids for such work.

The statute provides that no Chinese or Mongolian shall be employed in doing any of the work bid or contracted for; and a failure to comply with this provision shall work a forfeiture of the contract.

Maps of the ground and plans and specifications can be seen at the office of the Commissioners, and any further information can be obtained of the Architect. The work is to be performed within forty working days from the date of the execution of the contract.

Payments will be made, from time to time, of seventy-five per cent. of the estimated amount of work performed, and the remaining twenty-five per cent. when the contract is fully and faithfully completed.

The person or persons obtaining said contract will receive warrants drawn upon the Treasurer of the City and County of San Francisco on the City Hall Fund, which warrants, when there are no funds to the credit of said City Hall Fund, will bear 10 per cent. per annum interest from the date of the presentation thereof until paid, and will be paid in the order of their presentation and registration.

P. H. CANAVAN, JOS. G. EASTLAND, CHAS. E. McLANE,

Board of City Hall Commissioners.

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French Flowers, Ribbons, Real Point, Application, Chantilly, and Blond Laces, Velvets, Silks and Satins, at her new store,

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DR. GIBBON has the pleasure of announcing that he has returned from visiting the principal hospitals of Europe, and has resumed practice at his Dispensary, 623 Kearny street, corner of Commercial, where his old patients and those requiring his services may find him.

The Doctor has spared neither time nor money in seeking out new remedies, and has returned with increased facilities for the alleviation of human suffering.

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Seminal emission is the consequence of self abuse. This solitary vice, or depraved sexual indulgence, is practiced by the youth or both sexes to an almost unlimited extent, producing with unerring certainty the following train of morbid symptoms, unless combated by scientific medical measures, viz: Sallow countenance, dark spots under the eyes, pain in the head, ringing in the ears, noise like the rustling of leaves or rattling of dice, unsteady gait, loss of memory, loss of confidence, diffidence in approaching strangers, a dislike to form new acquaintances, a disposition to shun society, and frequent insanity. If relief be not obtained, you should apply immediately, either in person or by letter, and have a cure effected by his new and scientific mode of treating this disease, which never fails of effecting a quick and radical cure.

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Persons at a distance may be cured at home, by addressing a letter to Dr. Gibbon, stating case, symptoms, length of time the disease has continued, and have medicine promptly forwarded, free from damage and curiosity, to any part of the country, with full and plain directions for use, by enclosing \$10 in coin, in a registered letter, through the Postoffice or through Wells, Fargo & Co.

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Persons writing to the Doctor will please state the name of the paper they see this advertisement in.

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S.W. corner Clay and Kearny streets

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CORNICES, UPHOLSTERY GOODS, at Wholesale and Retail,

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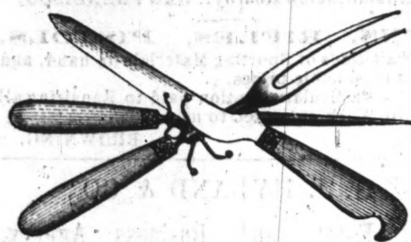
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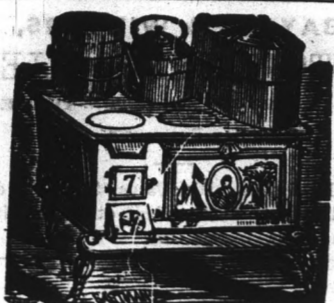
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Have on Hand
A NEW STYLE OF DECORATIONS
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